

WONDERFUL RONDON,
OR,
A Metamorphosis of Fair Faces voluntarily
transformed into foul VISAGES.

Or, an Invektive against Black-spotted Faces;
By a Well-willer to modest Matrons and Virgins,
MISO-SPILUS, i. *Qui maculas odit.*



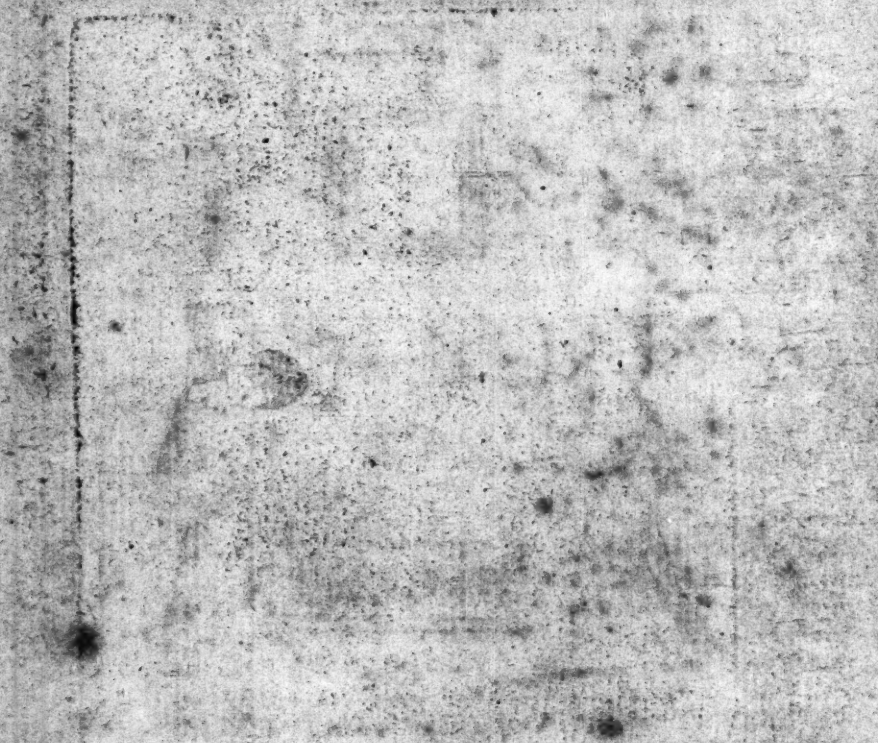
Νοῦν Χῆν θεῶαδαι. Euripid.

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*Non est vitium in corpore quod corpus fucata specie adumbrat, sed quod hoc
enormi moerore; quodque non in voluptatis amplexibus, sed in virtutis et do-
ctrinae conspectu obsequat. H. Parnellus, de sui cognatione, Quæst. 1.*

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*To the young Ladies and Gentlewomen of the Society
of Black-spotted Faces, newly taken into the Fellowship
of the Company of Painter-Stainers, Miso-Spilus
wisseth more Wisdome and less Wilfulness.*

Ladies and Gentlewomen,

I was an old custome of Writers to dedicate their Works newly set forth to such persons as were likely to approve of the same: but, contrary to this rule, I have dedicated this Tract to you, from whom I expect no approbation nor acceptance of my pains; for I conceive that the subject of the Discourse will not please your fancies, it being averse to your manners and conditions, which being faulty and blame-worthy (in my opinion) cannot endure reprehension: but how can I forbear you, who having naturally comely, yea angelical complexions, which God hath given you, yet not content therewith, out of your own fantastick humours, make your selves resemble infernal Demons, and impudently presume to amend and correct Gods work which he thought most fit for you, by your black-spotting your otherwise faire and well-favoured Visages with ugly black spots and loathsome patches or plaisters (most proper to cover sores and scabs, for which purpose they are usefull) pretending thereby against common sense and reason to redute your complexions to a better lustre then God gave them: But see your error; Whereas you suppose that by applying such spots and patches to your faces ye beaurifie and adorn them, ye indeed make them visibly deformed and abominable in the eyes of all beholders, especially of the more judicious people, and therewithall also you bring your good name and reputations, yea your Religion also (if you have any) into suspition; levity breeding jealousy; your defect of wisdom also herein is not inconsiderable.

The use of painting and adulterating of womens faces is no new thing (and how much the older and more common, so much the worse.) It hath been observed in former times by most of the religious and learned holy Fathers of the Primitive Church, and by other learned and judicious Doctors and Clerks of later dayes (against whom no just exception can be taken) that to the scandal and reproach of Christians such painting and uncturing hath been publickly practised by women (especially by such who were esteemed to have been lewd and of no good name or report) and condemned not onely as a foolish and ridiculous custome, but likewise as scandalous, impious and profane, not alone for the adulterating and countrefeiting of Gods Image in their visages, but principally for the

Pride,

The Epistle Dedicatory.

Pride, Lasciviousness, impudence, and other Vices, which usually accompany it. All which I have essayed to make apparent unto you in this short Discourse, for no advantage to my self, but onely for your own good, for your own fames and reputations. And think not your selves exempted from the censure pronounced against painted Faces, pretending a difference between painting and spotting, which I leave to the judgement of your own Company of Painter-Stainers, best skilled therein, to determine; for it will appear that ye are likewise concerned and included intentionally therein, your conditions being both alike in most things concerning this dissembling Art.

If you are offended that here and there I brand you with some unpleasant names and epithetes, inferiour (as you may take it) to your qualities; know ye, that they are no other then such as are suitable and agreeable to some of your conditions, wherein giving you but your own I do you no wrong; for if you think it not much, to your own shame, to speckle your fair faces with foul spots, you may, as they say, *Lege salionis*, by the same Law allow me to speckle your foul manners with like marks; neither can ye justly deeme me a rayler (as perhaps some of you may) for telling you your faults so plainly: but you being conscious to your selves, that my aim herein in rebuking you is onely to reform your defects where need is, may rather more truly say of him that does the like,

Non est rimator, potius probitatis amator:

He a rayler cannot be, that lover is of honesty.

But, Ladies, I would not have you think that in this Discourse I do include the Ladies of Honour, or of Noble rank, in taxing them with those crimes I charge you withall, for that I see no cause to censure them as Delinquents, who by their noble birth and breeding are not of so degenerate a spirit as to undervalue their worths, in dishonouring themselves by the foolish and phantastick use and application of such ignoble arts and fashions as do please you, wherewith if I should have blemished them, I should have unjustly defamed them; not knowing any one of them guilty thereof.

Neither doth my pen reflect upon any barbarous Nations that are not Christians, who hold themselves not tied to Christian Principles; nor yet upon the Spanish, Italian, or any other Forraign Christian Nation; no not upon the Venetian Curtizans (the most impudent Harlots of all other, as I am informed) for I have heard, that among these Nations by long custome (the foster-mother of Vices) the art or craft of painting or tincturing of womens faces is ordinarily used, without any sense of evil in it; for, peradventure, they having never heard it censured as a crime, nor having ever been taught or instructed otherwise, might see nothing in it blameworthy, and so by long continuance may ignorantly take up and practice that fashion with impunity (it being either not forbidden or connived therat) so that they may think it no offence to use that for which they were never reprehended, and being not prohibited might be accounted

The Epistle Dedicatory.

ted lawfull; howsoever the example of these strangers (being all out of our lath) cannot patronize your actions.

And whereas I have in this Tract produced principally the testimonies of the ancient Fathers of the Church to prove the unlawfulness of this use of painting of womens faces; perhaps you give no credit to such testimonies, because, as some of you say, those old Fathers alwayes poring on their books, had no experience or knowledge of these youthful delights, and so not competent judges, & thereupon ye presume to prefer your own erroneous opinions before their sound and solid reasons: If so, then the question will be, whether ye (silly and ignorant creatures in comparison to them) in your own case, or those religious and learned men, so well experienced in religious affairs by their studies of long continuance (your reasons being weighed in an equall balance) ought rather to be credited; surely either ye or they must be fooles, in not discerning the true state of the Question. Now which of you are most likely to apprehend the truth, I leave to any reasonable men to judge, yea to your selves, if ye were not partiall.

Lastly, if ye wonder why I style this Discourse *A Wonder of Wonders*, you may take notice, that it is a wonder that any creature should presume to correct the work of his Creator; but that any Christian should delight to deform the lively Image of his Creator written in his forehead, as you do (being an offence coming neer to the nature of High Treason) it may properly be styled *A Wonder of Wonders*.

To conclude, Albeit Ladies I have justly blamed you for your defects, yet will I not wholly justify my self from all blame neither, for I acknowledge my weakness herein; that I have not sufficiently painted out your weakness according to your defects, for want of experience in that Art wherein you are so well versed; and likewise if the pious and prudent Fathers of the Church have plaid the fools in their zealous reprehensions of your fooleries, I cannot deny but that I also following their footsteps have also erred with them: But had rather *insipere cum sapientibus*, then *sapere cum insipientibus*; and such is my case, wherein I rest, and so rest;

Your Friend, if you please,

MISO-STILUS.

Some:

*Some witty Poems made by some witty and worthy persons in
derision and deserved infamy of Black-spotted Faces.*

On Painted and Black-spotted Faces.

PHantaſtick Mad-lames, that are not content
With Gods design, but think to ornament
Your ſelves with borrowed Foils of Patch and Paint,
(Whereby you ſhew more of the Witch then Saint)
Striving to charm fond wantons with your looks,
To hang their fancies on their ſable-hooks;
You much miſtake, for your py'd brow affrights
More honeſt eyes then amorous Gulls invites.
Thoſe characters but ſpeak your Face a Spell,
A Conjurers book, that ſummons Sprights from Hell:
Your Paint reſembleth you to Poſts and Signes,
Under ſuch Viſors Thieves obſcure their crimes:
The Breſt ſloop-windows open, and patcht ſkin,
Are Signs hung out to ſell the Wares within.
Your ſpots are Pluto's marks, who much do pleaſe
To ſend ſuch tokens to his friends as theſe;
But none of the good Shepherds ear-mark this,
This Spot (ſaith he) none of my childrens is:
If you be Sheep at all, theſe ſpeckling tricks,
Like Jacobs Ewe, ſhew where you love to mix.

And yet the figures emblematick are,
Which our She-wantons ſo delight to wear;
The Coach and Horſes, with the hurrying wheels,
Shew both their giddy brains and gadding heels;
The Croſſe and Croſſets in your face combin'd,
Demonſtrate the croſſe humours of their mind;
The bias of the Bowls doth let us ſee,
They'l play a Rubbers, and the Miſtreſſe be;
The Rings do in them the Black Art diſplay,
That Spirits in their Circles raiſe and lay:
But oh, the ſable Starrs that you deſcry
Benights their day, and ſpeaks their darkned ſkie;
The ſeveral Moons that in their faces range,
Eclipse fond Proteus in his various change;

The

The long Slash and the short, report the scars
Their skirmishes have gain'd in Cupid's wars.
For those that into Patches clip the Crown,
'Tis time to take such Pride and Treason down.

Thus by their patching and their dawbing task
They make the dancing world an *Ami-mask*;
While their Religion suiting well their Face
Is made up of a patch'd and painted grace;
While nick-nam'd confidence all cheek controuls,
Shews spotted faces have but spotted souls.
These Arts, how dare they Paul and Peter name,
When both so sharply reprehend the same?
How can they blush like a converted Saint,
Through such a cloud of grosse immodest Paint?
How can they weep for sin, while they so fear
A spot should be wash'd off with every tear?
And happy were they, if it so might prove,
That Magdalen's great grief might gain such love.
Yet thus much of Repentance they begin,
That in their foreheads you may read their Sin;
Which oh that real sorrow might so blot,
That both parts be presented without spot.

E. S.

Others on the same.

YOU party-colour'd faces, not content
With Nature's Skin, nor Dresse's ornament,
But borrow'd tinctures crave, your fancy's such,
What, can no Paintings please you but the smutch
Of Vulcan's Forge, or steam of Stygian Lake?
Such colours Beauty lends not; (you mistake)
Much lesse doth Vertue, her's the snowy white
Of Innocency, black its opposite.
The Maidens blush shews Grace, but sable spot
Bewrayes proud shamelesse vice that blushes not;
The white and red did *Eve* in *Eden* wear,
But now (God's Image lost) black Fiends appear:
Complexion speaks you Mungrels, and your Blood
Part *Europe*, part *America*, mixt brood;

From



From Britains and from Negroes sprung, your cheeks
 Display both colours, each their own there seeks.
 Som plaisters draw corruptions to an head,
 But these yet more corrupt infections spread:
 Some Plaisters heal, but these abominations
 But scar your honours, wound your reputations.
 To see your cloaths so patch'd (which yet at best
 But Silk-worms web) how would your scorns detest?
 And can you view your Glasses, and not shame
 To patch those faces God himself did frame?
 His work seems to distaste you (your Creation)
 Take heed yours tempt him not with alteration:
 How dare you supplicate the Throne of Grace
 To blot your sins, yet still shew blotted face?
 You wear Death's badge, each patch but mourning weed,
 Foretelling in its room the worm shall feed;
 Then ere that time surprize, discard the Spot,
 Lest he that made you say, *I know you not.*
 Let tears succeed them, and repent this sin,
 Heaven's gates may ope, you spotlesse enter in,

E. Westfield.

Others on the same.

You dawbed Ladies, if you needs must show
 Your nakednesse, I pray why spotted so?
 Hath Beauty, think you, lustre from those Spots?
 Is paper whiter when it stands in blois?
 What, have you cut your Masks up into Sippets,
 Like wanton girles, to make you Spots and Tippets?
 Pride is a Plague, sure these are the Sores,
 I will write **LORD HAVE MERCY** on your doors.

Devils are black, who doubts it? yet some write
 That there are Devils likewise that are white.
 Well, I have found a third sort, which are neither,
 They be py'd Devils, black and white together.

A.B.



A
VVonder of VVonders:

OR,

A strange Metamorphosis of Fair Faces, voluntarily deformed, to make them seem more amiable.



T is an old saying, and (as we find by sad experience) not more old then true, *Consuetudo peccandi tollit sensum peccati*, The Custome of Sinning taketh away the Sense of Sinne: Which bad Custome is in nothing more verified then by the frequent use and constant practice in these our dayes of some, yea of too many of the weaker sort of the Female Sex, both young and old, principally of the vulgar and ignoble rank, in their Painting and usual Tincturing of their Faces with adulterate and counterfeit Colours; who disliking their own Naturall complexions, which the wise God hath given them, thinking that they are not so well-favoured as they desire to be, pretend by such *Facina* to make themselves seem more fair and comely then ever God made them; preferring herein their own artificial Craft and Invention before the Syncere and uncorrupt Workmanship of their

B

Crea-

Creator. And yet they are perswaded, that they are not blame-worthy herein, for that (as they conceive) such counterfeit Colours do make them more lovely and amiable, and consequently more respected of all sorts of people with whom they may converse: For Beauty it self (say they, excluding Pilds) is commendable, and as the gift of God ought not to be defamed; and therefore, such Tincture as may set forth such Beauty (where it is wanting) without Pride or other ill concomitants may be excusable, and more especially in them whose complexions are foul or otherwise faulty, then in such as are otherwise fair, comely and well-favoured; so that, say they, our use of Painting our Faces in such case (if not approved) is yet more tolerable, then in those whose favours and complexions are naturally comely and amicable. But although this Pride and folly (from whence this bad Custom of Painting Faces proceedeth) be condemned by the Holy Fathers of the Primitive Church, and by other sober and learned Writers severally, as an impudent and wicked practice, offensive to God and man; yet such is their Impudence or Ignorance, as that they prefer their own private opinions in such cases before all the solid and invincible Reasons and Arguments of those pious and learned men to the contrary; and so confident and resolute are they in the lawfulness (as they suppose) of their actions, and so far from listening to, or entertaining any good Counsel or Instruction of wise and sober men that crosseth their humours, as that they will rather presume to teach their Teachers, and censure them of Ignorance, then submit unto their advice, even like unto some Subjects, who censure the Lawes under which they live, if they be not according to their minds, as unjust Lawes: And albeit they cannot but perceive, that their counterfeit Painting and adulterate Complexions be displeasing to all good people; yet such is their Impudence, as that they are not ashamed thereof, and to blush thereat is in vain; for that Symptom of Modesty being hidden by their Painting is invisible. But leaving these painted Chameleons to themselves, I shall proceed with another sort of disfigured Faces of a later growth, who differ only in their colours, and in their kinds of *Faces*, and in the appli.

application of them to their Faces; in all other respects, like *Sansons Foxes*, they agree together, and at these later ones, as the most foolish and pernicious, the main scope of this my discourse doth principally aim: To begin with them: therefore, listen to the Miracle.

THERE is now of late in this brzen-fac'd Age of ours, started up a foolish fantastical Generation of young Lasses (yea of some old Crones also) who having good complexions of their own, out of an Apish humour of following all Fashions (though never so ridiculous) without regard of their own Credit, or of the good Advice or Counsel of the most sober and discreet sort of people, under pretence of making themselves more lovely then God hath made them, foolishly blemish and deform their otherwise comely visages, with uncomely and loathsome Black Spots and Patches; the ugly looks whereof although they cannot chuse but perceive, yet so blind and stupid & so obstinate are they, as that nevertheless they account them and so term them *Beauy Spots*; And whereas we might suppose, that common sense, when they behold with their eye in a looking-glass the loathsomeness of such black Spots and Patches, might move them to abhor and detest them, and to be ashamed to use them, they are so far from acknowledging their Error, as they impudently maintain it, and tell them that reprove them, and who wonder at their folly, that they are in an Error who make this a Wonder, which, say they, is none at all; confidently affirming, that this their Device (or rather Vice) is not onely Blameworthy, but Commendable.

These pretty Things think themselves witty in the use of this new Art of Spotting and Patching fair Faces, which, say they (to their own shame be it spoken) is a rare Invention of their own, unheard of & unknown in former Ages, hereby confuting the opinion of those who hold, *That nothing is now done, which was not done before*, and that whatsoever is now done, is but *antum agens, To do that which is already done*: But we, say they, to our eternal fame (or infamy rather) have disproved that false Tenet, having found out of our selves (such is their supposed ingenuity) a way to set forth and illustrate the favours and complexions of Ladies and Gentlewomen (though other-

otherwise comely and beautiful) by Patching only & speckling their Faces, with Black Spots and Patches, seeming perhaps at first strange, as all new fashions are, but afterwards admirable; in such a manner as never yet was known (no nor could ever enter into the heart of any wise man to conceive.) Which worthy and laudable Invention, say they, we are now ready and able to justifie: For where, we pray you, say they, is the blame? Is it in the Colour, Deformity, or Unlawfulness of it? But no fault can be found with the colour it self that we use, which is Black; for that colour is without offence usually worn by the better sort and degrees of men, by Divines, Physicians, Lawyers, chief Magistrates and Citizens, (though not in their Faces) in their usual garments; it is their ordinary habit, and by all sorts of people likewise, of any quality, in their Mourning weeds; and if that colour be tolerable in them (as it cannot be denied to be) why not likewise in us, the use thereof and our intent therein being not through pride or wantonness to make our faces seem the more fair and beautiful, to allure and deceive the beholders, but onely (as we conceive) to set a more lustre and grace upon them; for our visages being of themselves fair and white, and not wholly hidden or covered by the Spots or black Patches we affix on them, by applying those black colours, and intermixing them with our fair skins, we make them the more lovely and commendable; for the old Maxime is, *Contraria inter se posita magis illustrescunt*, Contraries placed near one to another do the more illustrate themselves; which indeed may be granted to be true in this sense, *Black Spots in white Faces make their ugliness more appear*. Again, say they, this kind of painting or spotting of our Skins is no novell custome, for that many hundred years past, before Christian Religion was professed in these our Native Countreys, the ancient Britains and Picts, men and women, who here inhabited, used this Art of Painting and Spotting their outward skins, and thought it no blemish or disgrace to their persons; and therefore, say they, we do no more herein then what we derive by ancient custom from our Ancestors: But herein I must tell these Historians, they are deceived in their application of the Painting and Tincture used by these warlike

like Nations of old, unto their now painting and spotting of their Faces; for the ancient Histories will tell them, that the use which those Heathen Britains and Picts (of whom *Julius Caesar* among others makes mention) made of such painting and figuring of their Bodies, was not out of any Pride or Wantonness to allure others to love or admire them, as these our Mag-pies now do, but rather to make them look more terrible in the Wars, as *Caesar* conceived; For the custome of the old Britains and Picts in those times was (as *Tacitus* and venerable *Bede* observe) that they made no difference of sex for the Sovereign command, yea and they used to war under the conduct of women; and this we may find to be so by the example of *Boudica* Queen of the *Iceni*, a noble British Lady of those times, who like another *Penthesilea furens*, dreaded not to encounter the valiant Romans with an Army of 230000 Britains, having before slain of the Romans 20000 in the City of *Verulam*: And these undaunted Viragoes are usually pictured as well as the men in their war-like habits, who also used to paint themselves with the heads of Tygers, Griffins, and such other fierce Beasts, as the men did, to strike a terrour also into their enemies, for to make themselves seem fair had been rather to encourage then affright them; The Virgins also did onely paint themselves, not for terrour, but for pleasure, with green herbs and pleasant flowers to adorn them, not with black Spots to deform them. Again, say they, this use or art of Spotting & Patching of Faces is not generally taken up by all sorts of women only, (& so is no Epidemical disease) but is reserved onely for the better sort, as of Ladies and Gentlewomen, for distinction sake; for we hold it unfitting, say they, that every Kitchen-stuff wench, or the like, should presume to use such Fucus and Tincture as others of greater rank & quality appropriate to themselves; for if such mean people might be tolerated to use such fashions as their betters use, there would then be no difference between any degrees of persons whatsoever: But this argument is frivolous to excuse themselves, and blown off with this other Maxime, *Omne animi vitium tanto conspectius in se crimen habet, quanto major qui peccat, habetur*. The greater that the person be, His fault more clearly we may see: But if this fashi-

on,

on of spotting and patching be comely (and not too costly) why is it more tolerable in a Gentlewoman then in a Kitchen-stuff wench? I see no reason: But albeit that this kind of black-spotting and patching of Faces be not commendable, yet we must grant, that in some sort it may prove avaiable and advantageous unto them, namely, that when they have a desire to go unto any Brothel-houses, or other infamous places, these Anticks may with these disguised Faces and disfigured favours more freely and securely prostitute themselves and take their pleasure, unknown and undiscovered, desiring perhaps that their Names and Qualities might for their reputation (though it be little) be concealed. And this priviledge also they may peradventure say, jestingly, that they may enjoy hereafter, to wit, that when their appearance shall be, after their life ended in another world, before their black Prince (being conscious to themselves that he is to be their Sovereign, whom they have chiefly obeyed in this world) they may be taken for his Natural children, they so much resembling him in their black hue; and thereby to their comfort may be the more favoured, as the Devils darlings; If that be their expectation and reward in earnest or in jest (and such it may be in good earnest, they having little or no Religion) I say no more, but let them, as they like it, enjoy it; I will not envy them this priviledge, this happiness.

*Turpe est docto-
ri cum culpa
redarguit ip-
sum.*

They may perhaps say also to me, Now, Sir, you take your self by the nose; For why do you condemn us so much for spotting our faces with black, when as you your self in this your own writing, spot your white paper with black spots or letters? and why may not we in like manner spot our white faces with black spots? If it be ugly in us, then by the same reason your writing is also ugly. To this I answer; the application makes the difference, for,

*If your spots to no worse use then ours were apply'd,
I know not why by any man your spots should be deny'd:*

Moreover, say they, This spotting of Faces which you thus censure, is not justified by our selves alone, but we can produce

duce the approbation thereof by great Scholars and learned Clerks: For instance, *Lessius*, a learned Jesuit, thus writeth thereof, (a) *Si Maritus jubet, ut uxor inter alias magis decora* (a) *Lessius de*
apparet, sine peccato moratur. If the husband, saith he, commands *justitia & jure,*
his wife to appear among other wives more comely, this painting of the Face (for that he speaks of) may be used without sinne: And
(b) *Petrus Alagona* saith also, *Fingere majorem pulchritudinem* (b) *Petr. Alagona*
ornatu & fudo, Agere firmitatem operis, non est peccatum mortale; *Compend. Ma-*
To counterfeite a greater Beauty in adorning and painting the Face, *nual. Nivir.*
although it be a dissembling work, yet it is no mortall sinne. So c. 13. Num. 29
these Jesuits. But these testimonies will not justify their do-
ings; for if the action be unlawful, howsoever it may be
countenanced in some sort by the approbation of some learn-
ed men, It cannot be therefore absolutely justified; especial-
ly when as others more learned then they shall be found to be
of another opinion; and therefore I think, that if they desire
the state of the Question to be decided by indifferent Judges;
they should make choice of such, against whom no just excep-
tions can be taken, who without partiality have delivered
their opinions in this case, such as are the ancient Orthodox
Fathers of the Primitive Church, and other learned Divines,
and sound Expositors of the Sacred Scriptures, whose testimo-
nies in this behalf I shall afterwards produce: I say their so-
lid judgements and determinations are rather to be relied upon
then the private opinions of some few others, who may per-
haps not rightly apprehend the true state of the Case, and
therein be deceived: But they perhaps will say, that these
testimonies of the ancient Fathers and other learned Writers
against painted Faces concern their spotted Faces not at all,
for that the dislike which those learned men had of painted
Faces was, for that by painting their Faces all over they did
not onely totally transfigure and hide their true Natural
complexions; but by the ruddy and beautifull colours and tin-
ctures did allure and intice young men to lewdness, pretend-
ing those counterfeited Faces to be their Natural complexions;
but we, say they, who mark our Faces with black Spots and
Patches, have no such intent to deceive or allure any young
Gallants to lewdness or dishonesty, for that our faces and com-
plexions

plexions are not in such manner covered or hid with our Spots and Patches, but that our Natural complexion may easily be discerned; and therefore those testimonies are unjustly produced against us: And if we should admit, say they, that we were also concerned therein, yet their testimonies, as we conceive, are not so much to be credited in this case; for that those good old Fathers were unacquainted with the nature and condition of these youthfull delights, and therefore might therein be deceived; and therefore, say they, those testimonies are misapplied to us, and as invalid, not to be much regarded: Hereunto I answer, Those testimonies of those Orthodox Fathers, and other pious and learned men before alledged, against painting the Faces and counterfeiting the Complexions of Ladies and other Gentlewomen in their times, are and may be also properly applied to the spotting and patching of Faces used by the like Ladies and Gentlewomen now in our dayes, though such spotting and patching be not named, which was then unknown, as being not then used, yet by inference these are as much concerned therein as the other: for if we consider what was the principal cause that moved them then to distaste such painting and tincture of Faces as they write against, we shall find it chiefly to be, the counterfeiting, altering and disfiguring of their own Naturall favours with such adulterate tinctures, and their folly and lasciviousness, lewdnesse and dishonesty many times accompanying the same: If so, doth not then spotting and patching of Faces now used concur with such painting of Faces in the same respects? Are not their complexions quite altered from what they were before? are not these as foolish, proud, lascivious, and oftentimes lewd and dishonest as the others? It cannot be denied; yea this spotted Generation deserves more to be blamed and censured then those of the painted sort, for that those that painted themselves, having for the most part hard favours, aimed chiefly to correct their deformities, in setting themselves out in such lovely and beautiful colours; but these spotted Ladies having usually fair and comely visages naturally, have no need to correct them; but yet because they would be doing something, they deform their

their natural beauty with their ugly spots and patches, without any reason or any advantage to themselves from thence accruing, making themselves foul to seem fair; a strong Paradox, more suitable to the condition of a Bedlam than of any rationall creature: Therefore such irrationall animals deserve rather to be sent to the *Anticyra* to gather *Hellebore*, to recover their wits, then to be confused with reason, of which they are incapable; so that the censure so as above pronounced against painted Faces by such pious and learned men may fitly be applied to spotted Faces, as well as to painted: And the judgement of these holy and learned men (as is foolishly supposed) cannot be justly questioned, in respect of their Old years, or Religious life, but for those causes to be the more approved; for long Experience gaineth Knowledge, and what pleaseth or displeaseth God is best known to godly men; so that Objection is frivolous. To proceed with their Objections:

They may perhaps say, There is no Law of God forbids painting or spotting of Faces, therefore it may lawfully be used, there being no sin in it, and not being prohibited either by the Law of God or man, why may it not without offence be used? I answer, That painting of Faces is censured and condemned in the holy Scriptures, if not in expresse words, yet implicitly, and by necessary consequence: for first, such painting and disfiguring of that naturall favour, which God hath made, by false and adulterate tinctures and colours, doth proceed either from foolish pride of the heart, which is a sin, or from some lascivious and wanton humour, against the Precept of the Almighty, that requires holiness and chastity, and prohibits all Fornication and Adultery, even in the thought of the heart; from which thought these creatures are hardly to be free, for that a principal cause of their painting and spotting is to make themselves (in their opinion) seem fair or comely in the eyes of young Gallants abroad, or at home, for otherwise there would be no use of their painting, if none but themselves beheld it; and they must needs be proud thereof, in looking themselves to be so admirably beautiful, especially above others by these impostures: And it is also scandalous and of evil

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evil report, being offensive to all sober and discreet people, who beholding their vanity cannot chuse but be jealous of their integrity, and all things of this nature offensive to others (if as they would have them, they are things in their own nature indifferent) are prohibited by Gods Word, as tending to the breach of Christian Peace and Charity. Moreover, we read in the second Book of *Kings*, ch. 9. v. 30. That *Jezebel*, that wicked Queen, painted her face and eyes with *Sibium*, (or some other *Pucca*) after which her painting she was eaten up with Dogs, and that by Gods just judgement, saith Archbishop *Usher* in his large Catechism upon the Seventh Commandment: And St. *Cyprian* alluding hereunto thus writeth, *In unge oculos tuos non Stibio Diabolico, sed collyrio Christi. Anoint thine eyes not with Diabolicall Sibium, but with the eye-salve of Christe.* So also *Ezek*, 23. 40. and *Jeremiah* 4. 30. where Painting is numbered among other proud Ornaments and Dressings, and therefore not approved; so you see the use of Painting is not exempt from censure in the holy Scriptures.

Qu. *Jezebel*.
2 *Kings* 9. 30.

Cyprian de oper.
& *eleemosyn.*

Ezek. 23. 40.
Jerem. 4. 30.

Now to prove spotting and patching of Fair Faces to be deformed, they assume themselves to be Judges; but they being themselves concerned herein, must needs be partiall Judges, and therefore the decision hereof resteth in the judgement of others more indifferent; And who is there old or young that beholding their spotted and patched faces (especially having before seen their fair naturall complexions) but will adjudge them deformed, being so speckled with such black and loathsome Spots and Patches? Again, they may perhaps have this wanton conceit in blacking themselves, that having heard talk of a good Woman compared to a black Swan, they might desire to make themselves like to that rare Bird called a Black Swan; if so, let them conform their manners as well as their faces to the condition of such a woman as is compared to a black Swan, which is a rare Bird, as the Poet saith,

Rara avis in terris, nigroque similis cygno;

A rare Bird in the world, most like to a black Swan! And so they may make recompence for their Deformity.

Moreover they will say, What do we more in altering or

com-

counterfeiting our naturall complexions, by painting and spotting our Faces; then Dyers doe, in dying white Silk, Wool, or Thred into any other colour? This is usuall and lawfull, without derogation to God's workmanship, why may not we then do the like, to please our selves in mending our defects? I answer, The Dyers intent in dying white or other naturall colours into other colours, makes the difference between you and them; for their intent is onely for a civil and lawfull respect to dye their commodities into severall colours for the use of such as may desire them; who likewise wear them without pride or wantonnesse, as comely and decent colours; but your intent of painting and spotting your faces is not out of any civil or decent respect, but out of the foolish pride and fantastical opinion of handsonnesse (whatsoever you pretend) to please your Paramours, and from your lascivious and wanton dispositions thereupon following, and for necessary use, benefit or advantage which may accrew from thence, and which is displeasing to all sober and discreet men. All which qualities being not in dying, your comparison will not hold. Yet I grant that there may be perhaps some more moderate women of the more noble rank, who may use such painting or spotting their faces, not out of any proud or lascivious disposition, which they abhor, but onely to follow the fashions of the times in imitation of others, and for no other respects and these, although they are not so much to be blamed as the others, yet are they not wholly to be excused, for the danger of infection of others, by their example; who perceiving women of worth and of civil conversation without pride or wantonnesse to use it in imitation of them, using it heedlessly, may be drawn lasciviously to abuse it, adding sin unto folly; and therefore such also should be wary in the using of it. but my invective is not against the infirmity of such virtuous Ladies, but against the impudent onely.

Now howsoever to correct or cure any deformity or blemish in Nature by lawfull means, not accompanied with sinful actions, is tolerable; yet the deforming and defacing of comely and handsome naturall fair faces with unnecessary and undecent Tincture, Spots and Patches, is intolerable; so the

evil proceeding from painting and spotting comely villages, is the chief thing to be avoided, and is principally condemned.

They will say, peradventure, that they thus paint or spot themselves to be the better esteemed of others; I partly believe them, that their intent is chiefly to please others, and in pleasing them to enjoy more freely their lascivious embraces, and this is very likely; for if they did it not to shew themselves to others, what need they to trouble themselves privately at home, where none take notice of their bravery? And they that seek to please others by altering their owne complexions do first dislike themselves; for had they not disliked themselves, they would not have sought to amend that which they could not dislike. But what madness is it, saith an ancient Father, to change Nature's shape, and to seek a Picture? doubtlesse thou deservest to be loathed of others, because thou dost loath thy self, and being displeased with the pleasure of God, dost please thy self in that that is displeasing to him.

Having now done with their Allegations in defence of their painting and spotting the faces, I shall for a more full confutation of these vanities proceed in my discourse as followeth. And first, touching the colour of black, which they so much extoll above others.

Albeit I grant the colour of Black in it self be not condemned, unless abused, yet in all respects it is not so highly to be magnified as to be preferred before all others, as an Ornament to set out the lustre and beauty of fair Ladies; and no lesse are Spots and Patches in their villages, in all respects, to be esteemed; for example sake, Death itself (more terrible then any thing else) hath the Epitheto of *Black Death*; Conjurers, the Devils prime Agents here on earth, are called *Necromancers*, and their art *Black Art*; the Progeny of cursed *Cham*, are held to be the *Black-mores*; the most dangerous disease of the *Indies* is called *Black Billo*, the *Black Plague*; and no mercy or pardon is to be expected when the black Flag or Ensign is hung out; yea, the Devil himself is called the *Prince of Darkness*, and black *Plimo* hath

his Palace in a dark Dungeon, and his Family the black Fiends of Hell, unto whom our black-fac'd Girls make themselves as like as may be, as the old saying is, *Like to like, quoth the Devil to the Galle.*

These black-patched faces are also dreadfull to young children, being naturally affrighted at their unnaturall hellish looks, taking them for Bug-beares, Devils, or Infernall Spirits, having been told, that such Fiends appear in that likeness; and loathsome they are to those of riper yeares, inasmuch as their nauseous stomachs are turned (especially at meals) when casting their eyes on their black Patches, they are put in mind of those filthy leabs and purulent sores, unto which such plaisters are commonly and properly applied, the noysome smell whereof is oft-times reported to have been so offensive, that for prevention for the future they have found a way by perfuming their Plaisters and Patches, as I have been informed.

And howsoever the black and speckled colours please them above all others, yet the colour it self is not above all others so amiable, as that it should entice them merely to delight therein: if we will give credit to learned Authors, whose Testimonies I have collected as followeth.

Aulianus Thyestius, a learned Author, thus writeth thereof; *Ant. Thyestius*
Ater color est tristis, visu inuisibilis, lugentibus accommodatus; de coloribus.
 Black, saith he, is a sad colour, unpleasant to look on, and fit
 for mourners. And again, *Coloris maculosi sunt equorum & canum,* Idem. c. 13.
 Spotted colours belong to horses and dogs: (He does not say, to fair faces.)

Joannes Imperialis thus writeth of spotted colours, *Color purus est sine maculis, quae ingenium non designant, quoniam sunt populi* Imperialis in
orientis exustionum bilis, vel flava vel atria sequentes, ex quibus aurum, musaeo l. 3. c. 6.
incredulus, asper, obstinatus, viperinus fit homo; reserit enim vipera-
rum corium huiusmodi maculis conspersum: It is a pure colour,
 saith *Imperialis*, which is without spots, which spots declare no
 ingenuity, because they are the consequent impurities of the
 inflammation of the Yellow or Black Jaundise, by which a
 man becomes hard, incredulous, rough, obstinate, viperous;
 for it resembles the Vipers skin speckled with such spots.

What

S. Amb. Hexam. What the nature of a Viper is, you may hear St. Ambrose thus describe. The Viper is a Beast, saith he, more vile then the vilest, poysonous by nature, and spiteful, odious to look on and hateful; a spotted Serpent it is, so poysonous and deadly, that it causeth present death to any that it seizeth on, as may appear by the Viper which fastned on St. Paul as he was warming him by the fire in the Isle of *Malta*; from whose danger God miraculously delivered him, insomuch as the barbarous people then seeing his marvellous delivery, took St. Paul to be a God, *Acts* 28. 6. St. Ambrose moreover thus writeth of the poysonous spotted Viper: *Vipera os siquis calcaverit recens duntaxat mortua, gravium quam venenum nocere perhibetur, & immedicabile vulnus serpere*. If any one saith he, spurn the mouth of a Viper though newly dead, it is reported to be more dangerous then the poyson, and that an incurable wound follows thereupon.

Christ calls the wicked Jews of his time a *Generation of Vipers*, *Matth.* 3. 7. and 12. 34. It seems he could not liken them to a worse creature.

Toads also, Snakes and other Serpents, and divers savage Beasts, as Leopards, Tygers, Wild-Cats and the like, are partly of a poysonous, and partly of a fierce and cruel nature and disposition; and all of them speckled like our black-fac'd Ladies, yet they would not be likened to them.

Joseph. Lauren-
tius Philosophi-
ca. Josephus Laurentius in his *Philosophica*, thus writeth of this black colour: *Rei se deturbabant ad misericordiam captandam*, condemned persons were wont to foul themselves (speaking of the black colour) that they might be pityed; so it seems this was esteemed a doleful colour of no delight. Again, unlucky dayes saith Laurentius, are called *Attri Dies*, black dayes, and were *Carbone notati*, marked with a black coal (not doubtlesse for any comelineffe or beauty in that colour) and fortunate dayes were called *Dies candidi*, white dayes, and marked with *Crata*, white Chalk: If then these Black-birds desire to be fortunate, they should by this Rule make themselves *Candidi*, and not *Nigra* or *Atra*, white ones, not black.

Besides these testimonies of Learned Writers before produced touching Spots and black colours, (that nothing may

be

be wanting conducive hereunto) hear what the sacred Scriptures write both concerning Spots, as also touching black colours and blacknesse. And first how Spots have generally been taken throughout the Scriptures for faults and deformities both in the Body and Mind, internally and externally; and never mentioned as Ornaments to set forth or illustrate the inward or outward parts of Man or Woman, to which purpose our black patched Ladies pretend to use them: And then observe also what formidable Expressions the holy Word of God hath left us concerning Blackness or Darknesse, able to deter any from using that which represents the same, in which colour notwithstanding our spotted Ladies do now delight. And first to begin with such Texts of the Scripture as write of Spots, and then in order to proceed with the other.

That Spots are blemishes appears *Numb. 19. 2.* in these (a) *Num. 19.* words, (a) *A red heifer without spot wherein is no blemish shall be burnt, &c.* And *Numb. 28. 3.* (b) *Ye shall offer unto the Lord two lambs of the first year without spot.* Again, *Numb. 28. 11.* (c) *Ye shall offer seven lambs without spot.* And *Numb. 29. 17.* (d) *Ye shall offer fourteen lambs without spot.* (b) *Numb. 28.* (c) *Numb. 18.* (d) *Ye shall offer fourteen lambs without spot.* (1) *Numb. 29.*

Ye see that in all these places of holy Scripture spotted Lambs are forbidden to be offered unto the Lord: for no Beasts were to be offer'd but such as were Immaculate, without spot; so it seems Spots were not then in such request as they are now with our spotted Faces.

Also *Job. 11. 15.* *Zophar said unto Job, Thou shalt lift up thy face without spot.* Which our now speckled faces cannot do.

Also *Cantic. 4. 7.* *Thou art all fair, my Love; there is no spot in thee:* speaking of the Church, which should be without spot.

So *Ephes. 5. 27.* the Church is there termed *A glorious Church,* *Ephes. 5. 27.* not having spot or wrinkle, nor any such thing, but holy and without blemish. So hereby is inferred, That a Spot is a blemish.

Also *1 Tim. 6. 14.* *Keep the Commandment without spot, that is, without stain or blemish.* So let me advise our Wantons to keep their faces and fames.

Again, *Heb. 9. 14.* *Christ offered himself without spot to God.* *Heb. 9. 14.* The original Greek word *anagios* signifies *inculpatus, immaculatus, macula expers,* without fault, immaculate, having no spot.

Also

1 Pet. 1. 19. Also 1 Pet. 1. 19. *Christ, a Lamb, without blemish and without spot.* From hence a Spot may be taken for a Blemish.

2 Pet. 2. 13. And 2 Pet. 2. 13. The Apostle terms wicked persons Spots and Blemishes.

2 Pet. 3. 14. Again, 2 Pet. 3. 14. The Apostle admonisheth his beloved ones, *That they be found by Christ in peace without spot or blemish;* So that to be spotted is blame-worthy.

Jude ver. 12. Jude also in his Epistle, v. 12. saith, *Wicked seducers are spots in the feasts of charity, feeding themselves without fear.* Even so our spotted ones without shame or fear frequent Feasts and Meetings (though of another sort) but being spotted their society ought not to be admitted. Again, the same Apostle, Jude v. 13. compares these spotted ones to the *raging waves of the Sea*, foaming out their own shame; and unto *wandering Starres*, to whom is reserved *the blacknesse of darknesse for ever*; suitable to our now spotted faces, haunters of Feasts, and wanderers or gadders from place to place to get customers.

Thus much concerning Spots spirituall and corporall out of the holy Scriptures. Now you shall hear next what we have collected out of the same Sacred written Word concerning *blacknesse or darknesse*, and the black colour correspondent thereunto, as followeth;

Job cap. 3. ver. 4, 5, 6. The holy man Job being terribly afflicted by the permission of God, for triall of his integrity, uttereth these execrations, *Let the day perish wherein I was born, &c. Let that day, saith he, be darknesse, let not God regard it from above, neither let the light shine upon it; let darknesse and the shadow of death stain it, let a cloud dwell upon it; let the blacknesse of the day terrifie it, and for that night let darknesse seize upon it, &c.*

Here you see how holy Job in his anguish and terrible grief wisheth this *darknesse or blacknesse* to be sent by God on the earth, so that the day of his birth had never been: And therefore no such colour of Black can be from hence desired, but rather detested.

Job 30. 30. Again, this holy man Job, in his lamentable affliction, crieth out thus, *My skin, saith he, is black upon me, and my bones are burnt with heat. Our foolish black patcht faces may here observe how holy Job crieth out of the blacknesse of his skin, as*
one

one of his punishments, and yet they think that their black faces are an ornament to them; but let them learn of *Job* how to esteem it rightly:

Isaiah 5.3. The Prophet here saith, *God cloatheth the heavens with blacknesse.* Here notice is to be taken, That *blacknesse of the heavens* is here set down as a Punishment, not as a Blessing from Almighty God; and therefore such resemblances ought rather to terrifie then to delight us.

Cant. 1.5,6. *I am black, but comely.* Here the Church of *Cant. 1.5,6* Christ calls her self *black*, not (as some may think) for any comeliness in that colour, for Black is there distinguished from Comely in these very words, *I am black, but comely*; but she calls her self Black, because she was brought into such a sorrowful and doleful condition by the tribulations and afflictions she lay under by her persecutors, who obscured & denigrated her glory and renown, and made her as it were seem black and contemptible, (for so learned Expositors interpret it) and therefore confessing her deformity, signified by her black colour, she willeth her flock, *v.6.* not to look upon her; *Look not upon me*, saith she, *because I am black*, meaning deformed outwardly (accounting externall Black a deformity) but internally comely. Let our black-spotted faces then, whose visages are not made black against their wills (as the Churches was) but who voluntarily black themselves, consider that they are not, and ought not to be honoured or esteemed for their black faces, but rather to be esteemed as deformed, and therefore ought to forbear so to disfigure themselves, and likewise to perswade others (as the Church here doth) not to behold them; for the Church here, as is expounded by the Text, confesseth her deformity in being black, oppressed and dejected by her persecutors,

Jerem. 4.28. The Prophet saith, That God for the sins of his *Jerem. 4.28* people, among other his heavy judgements denounced against them, *That the heavens above should be black*; whereby it appears that Black is a dreadfull colour, and yet our wantons are in love therewith.

Again, *Jerem. 8.3.* The Prophet saith, *For the hurt of the daughter of my people I am hurt, I am black.* Here to be black,

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is to be afflicted, not to be desired, as our black ones would have it.

Jer. 14. 2.

Jerem. 14. 2. Judah mourneth, the gates thereof languish, they are black unto the ground. Here blackness noteth the sad condition of the people in a great Famine; no pattern for our Black-birds to cheer up themselves with their colours.

Lam. 4. 18.

Lam. 4. 18. Sion bewailing her pitiful estate, thus bewaileth them, Their visage is blacker than a coal, or, according to the Hebrew, darker then blackness; so then black visages are sent as a judgement of Gods wrath, not as an ornament.

Lam. 5. 10.

Lam. 5. 10. Sion in her Prayer to God, saith, Our skin was black like an oven, because of the terrible famine. Our black ones would be loath their skins should be compared to an Oven, or be a signe of Famine; they like Feasting better then Fasting.

Zech. 6. 2.

Zech. 6. 2. Mention is is there made of a Vision, wherein was a Chariot of black Horses; haply our black Wenches (if they use to read the Bible) from this place took their pattern of their Coach and black Horses pictured in their faces.

Isa. 2. 6.

Isa. 2. 6. All faces shall gather blacknesse, or, as Pagin out of the Hebrew interprets it, blacknesse as a pot. This is denounced as one of Gods terrible judgements; at which though some of our black ones are not troubled, yet it would trouble them more to have their black Faces compared to a black Pot, a word of disgrace.

Nah. 2. 10.

Nah. 2. 10. The Prophet there shewing what judgments were pronounced against the great city of Nineveh; among others saith, The faces of them all gather blacknesse. Here observe, that black faces are mentioned among Gods punishments; so then to be dreaded, not beloved.

Rev. 7. 17.

Lastly, Rev. 7. 17. A multitude of all nations that be numbered stood before the throne, and before the lamb, clothed in white robes: So if our black Ladies expect to appear before the Throne of God in Heaven, it must not be in black, but in white robes.

Rev. 6. 12.

Rev. 6. 12. The Sun became black, which was in the great day of Gods wrath. Note that this was a dreadfull signe of Gods di-

displeasure; set forth under the colour of Black.

By these places of the holy Scriptures we may learn, that black colours and blackness it self oft-times have been hideous signs and tokens of Gods heavy displeasure, and therefore not alwayes without exception are they generally to be approved or commended, nor fit in such respect to be imitated, but rather to be dreaded; so often as we call to remembrance the terrible effects of such dreadful colours: yet I grant, that black colours used civilly in many other things, not abused or mis-applied, are not onely tolerable, but commendable also, and usefull, and may be used without offence, without disgrace, as black haire, and a black eye in man or woman, is a lively and graceful colour; from whence I guess, that once illustrious and famous *Prince of Wales, Edward, Son and Heir of King Edward the third*, was called *The Black Prince*, a name of no disparagement, but rather of terrour to his enemies, of which the French were sensible: black Garments worn usually by Divines, Physicians, Lawyers, Citizens and Mourners (as above) being the most proper colour for the most sober and civil sort of men; a black colour in painting Walls, Houses, or Tables, or in any curious Works weaved, or of Needle-work, mixt or checquer'd with other colours for variety sake, oft-times adorneth and setteth forth the work; and all black colours in Beasts, Fowl, or other living creatures, being natural, are in their kinds commendable, being such as God hath ordained for them; likewise the natural black complexions of Black-Moors is more respected by them then the White, for the abuse and not the good use of colours is condemned; for colours fitly applied is a grace, and unfitly applied turn to the disgrace of the subject, unto which they are applied; even as black Patches also being applied to the face to cover and cure scabs and sores, are very usefull and tolerable; but otherwise worn, as an ornament to the face, are useles and disgraceful; but the painting, spotting and patching of faces is the deforming of comely faces and good complexions, which is here justly reprehended, and cannot be excused, notwithstanding any foolish fashion which apishly they imitate, which being undecent, ought to be out of fashion,

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on, when it makes the wearers thereof to be of no good fashion; so that Black is not here censured, but the disfiguring of Gods Image by Black.

But the folly and vanity of these uncouth fashions is not onely to be censured as ridiculous, ugly and nauseous, but the pride, lasciviousness, and other vices that accompany their impudence, wherewith God is offended, and good men displeased, is principally to be reprehended; but lest these wantons should not believe these their foolish actions in painting, patching and sporting their faces (which are all one, but spotting the worle, because of its greater deformity) to be sinful or displeasing to God; let them hear the judgement of the holy Fathers of the Primitive times, and of other learned Doctors and Scholars in this point, unto whom they must grant, that more credit ought to be given then to their private fantastick humours, or to any the abettors of them: for against these learned and pious men no just exception can be taken: I will first begin with *Origen*, and so proceed.

*Origen. To. 2.
homil. 4.
He was scho-
lar to Clem. A-
lexand. and li-
ved Anno 226.*

Origen. Tom. 2. Hom. 4. thus writeth; They, saith he, that use this painting, do injury to God, whose workmanship they would seem to mend; being discontented with it; Doth the Law of God require or favour it? Doth Reason uncorrupted teach it? or have the Laws of any wise or understanding heads endured or enjoined it? No, they that use these paintings of the face do them in *contumeliam Creatoris*, to the reproach of their Creator. So *Origen*.

*Tertul. de habitu
muliebr. c. 5.
A. D. 203.*

Tertullian, another ancient Father of the Primitive Church, thus writeth, *In illam delinquit, qua cutem medicaminibus unguunt, genas rubore maculant, oculos fulgine collinunt; displicet illis mirrum plastica dei; in ipsis redarguunt, reprehendunt artificem omnium; reprehendunt enim, cum emendant, cum adjiciunt, utique ab adversario artifice sumentes addisamenta ista, id est, Diabolo, &c. Quod nascitur opus Dei est, ergo quod fingitur Diaboli negotium est, &c. Hodie Deus vos tales videat, quales tunc videtis, &c. Ubi Deus, ibi pudicitia, ibi gravitas adiuvrix & socia ejus. Quo ergo pacto pudicitiam sine instrumento ejus, id est, sine gravitate tractabimus? Quomodo autem gravitatem administranda pudicitia adhibemus, nisi in facie, & in cultu, & in totius hominis contemplatione,*

severius circumferetur. They offend against him who anoint their skin with medicines, who bespot their eye-lids with red, and dawb their eyes with soot; for the workmanship of God displeaseth them; therein they reprove and find fault with the maker of all things; for they find fault when they amend, when they adde thereto, taking such additions from the adversary-workman, that is, the Devil, &c. That which is born is the work of God, therefore that which is counterfeited is the business of the Devil, &c. Let God behold you on this day such as he then (to wit, at the Resurrection) shall behold you, &c. Where God is, there is Modesty, there is Gravity her helper and associate: After what manner shall we then use modesty without her instrument, that is, without Gravity? and how shall we apply Gravity to Modesty, unless Severity be observed in the face, and in the attire, and in regarding of the whole man?

Herein *Tertullian* doth intimate, that look what Modesty and Gravity women here on earth have put on, in the like shall they appear in their face and ornaments at the day of Judgement: And moreover he makes a doubt, whether the Angels will carry up into Heaven such a painted creature. *Aut cum cerussa & purpurisso & croco expictam, Angeli in nubila sublevent, obviam Christo?* Whether, saith he, the Angels will then carry up into the clouds one painted with white Lead, red Cheek-varnish and Saffron, to meet Christ or not? So *Tertullian*.

Clemens Alexandrinus saith, That as a salve applied doth by the very sight give cause to suspect that he that weares it is diseased, so these false Dyes, Tinctures and colours dawbed on womens faces, do signifie that the soul is sick within. Again, as branded marks make known a Fugitive, so beautiful colours disclose an Harlot; and he that calls them Harlots who make vizards of their faces is not mistaken; for they that take more delight in their faces then in their hearts, set forth themselves to please others: And is it not an absurd thing, that Horses, Birds, and other living creatures, should rise up from the green grass and meadows and flie away, rejoycing in their own natural ornament, mains, colours and plumes, and that a

woman,

woman, as if she were inferiour to beasts, should think her self deformed, that she stands in need of externall, saleable, and counterfeit beauty, &c. So Clem. Alex.

S. Cyprian. de
habitu Virginis.
Anno 150.

St. Cyprian, *De habitu Virginis*, thus writeth, *Ornamentorum insignia & lenocinia fucorum, non nisi prostituta & impudicis facinorosis congrua, ac nullarum fere praequalior cultus est, quam quarum pudor vilis est*; The flags of attire & the alluring provocations of painted faces belong to none but prostituted and shamelesse women, but the attire of almost no women is more precious then of those whose harmfulnesse is set out meanely. Again, *Quis se pingunt in hoc seculo aliter quam creavit Deus, morientur, ne cum dies resurrectionis venerit, artifex creaturarum suarum non recognoscatur*; They who paint themselves in this world otherwise then God made them, let them beware, that when the Resurrection shall come, the Workmaster do not know his workmanship. Again, saith the same Father, If some cunning Painter should set forth the countenance and shape of a woman, and having ended his work another should take upon him, as being more skillful, to reform and mend it, the first workman might justly seem to be injured and offended; And dost thou think, O woman, to escape unpunished, presuming with the like audacious rashness to offend God? Doth Sincerity and Truth continue, when those things that are sincere are polluted with counterfeit colours, and those things which are true are changed into falshood with deceitful tricks? The Lord saith, *They are not able to make one haire white or black*, Mat. 5. 36. and thou to put down his saying, wouldst thou be stronger? By audacious endeavour and sacrilegious attempt thou colourst thy haire; fearest not thou, I prethee, who art thus disguised, lest the Workman that made thee should not acknowledge thee, and lest he should say, *This is not my Work, this is none of our Image*? Thou hast polluted thy skin with deceitful Art, thou hast changed thy hair with a counterfeit colour, thy face is falsified, thy shape is defiled, thy countenance is borrowed; thou canst not see God, having not the eyes that God hath made, but which the Devil hath mated; thou hast followed him, thou hast imitated the red shining and painted eyes of the Serpent, being brimmed up in thine enemies subtil-

on;

on; thou art to burn also in like manner with him: Ought not these things, I pray thee, to be considered of the servants of God? are they not to be dreaded alwayes, both day and night? Thus St. Cyprian.

Lactantius speaking of these foolish paintings, saith thus, *Nihil aliud sunt quam deliramenta inconsiderata levitatis*; They are *falsa sapientia*, nothing but the dotage of inconsiderate Inconstancy. Thus *cap. 29.*

Lactantius.

St. Ambrose, de Virg. l. 1. thus writeth hereof, *De adulterio* *S. Ambr. de*
vultus meditantur adulterium castitatis; By adulterating the vi- *Virgin. l. 1.*
sage they meditate the adulterating their chastity: The same *A.C. 374.*
Father also saith in *Hexameron. l. 6.* this painting is *Pictura Me-*
reticis, the picture of an Harlot. Again, saith the same Father, *Id. Hexam. l. 6.*
What a dotage is it to change the natural face which God hath *c. 8. A.C. 374.*
made thee, for a painted face which thou hast made thy self?
Thus St. Ambrose.

St. Hierom also thus writeth to the widow Furia, *Quid pul-* *S. Hierom To.*
chritus anima, qua Dei Filia appellatur; *Et nullo latens come quibus or-* *a. ad Furiam,*
nains? What is there more beautifull then the Soule, chafis *de viduitate*
called the daughter of God, that seeketh not after outward *servanda.*
Ornaments? Again, *Quanto fœdior, tanto pulchrior, quid facies* *A.C. 390.*
in facie Christiana purpurisus & crussa; quorum alterum tubo-
rem generum, laborumque mentium, alterum candorem Otis &
Collis; ignes juvenum, fœmens libidinum, impudens hœrens inebria;
ornatus iste non Domini est; velumque istud Antichristi est; Qui
fiduciâ erigit ad cœlum vultus, quos conditor non agnoscit; Frœstra
obscenditur Adoleſcentia, & alia putillaris asseritur: The more
beautiful she is, the more filthy she is; what advantage doth
the red-check colour and the white lead bring to the visage of
a Christian woman? the one of them counterfeits the redness
of the eye-lids and lips, the other the whiteness of the mouth
and neck; they are the fire of youth, the fœments of lust, the
tokens of an unchaste mind. This ornament is not of the Lord;
it is the veyle of Antichrist; with what confidence doth she
lift up those eyes to Heaven which her Maker ownes not?
Youth and girlish age is in vain alledged for excuse, &c. Thus
St. Hierom.

St. Chrysostome disliking the painting of women, gives this *S. Chrys. To. 2.*
ad- *Hom 31.*

advice (amongst others) unto the husband of a painted wife; Let her, saith he, ever and anon hear thee say, That the painted faces of women do displease thee, and that they cause such a loathing in thee that thou canst not endure them: Alledge also the judgment of others that are of thy mind, and tell her, that gear doth marre them that are comely without it; make her believe that it will glad thy heart to see her with such a face as God hath made, but that a face corrupted and altered from its nature, and dawbed with artificial colours, is commonly disliked amongst good men. Thus Chrysost.

Ye may here observe how S. Chrysostome disliked this art of painting faces, by perswading the husband to dissuade his wife from it.

S. Augustine ep.
72. ad Possidon.
A.C. 400.

S. Augustine also thus saith of the true attire of Christian women, *The true Ornament of Christians*, saith he, are not onely no counterfeits or lying Paintings, but good Manners. Thus Saint Aug.

Stobaeus, Serm.
72.

If women think painting an Ornament, hear what a Philosopher said to that purpose; Democritus a Philosopher (saith Stobaeus) said, *That the sparing of speech adorned a woman, and the sparing of an ornament is an ornament unto her.*

Isidor. Clar. To.
1. Orat. 53.

But if the setting forth of Beauty be their aim, listen what Isidorus Clarus will tell them touching that point; *Such*, saith this learned man, *as would needs appeare conspicuous and beautiful here, shall inherit eternall deformity with the Devil and his Angels.*

P. Mart. 2 Reg.
c. 9. 30.
Id. loc. com. l. 2.
c. 11.

Peter Martyr, a learned and sound Protestant, 2 Kings 9. 30. saith, *It is no good face that seeks these helps.* Again, *Loc. commun. l. 2. cap. 11.* If Christian women, saith he, will so colour and paint themselves, I pray what doth a Harlot differ from an Harlot?

Calv. Jer. 4. 30

Jo: Calvin on Jerem. 4. 30. saith, *Harlots to witte Adulterers are wont to paint their faces.* You see here painting faces is the trick of an Harlot.

Jo: Downham
Christian
Warf. c. 14.
41.

Mr. Downham, a Reverend English Divine, in his *Christian Warfare*, c. 14. l. 1. writing against all painting of the face, thus saith, *Painting of the face, the Devils invention, absolutely a sin, not onely in the abuse, but the very use, the nature of the thing; and not onely*

only in the intention of the deer; is a wretched and abominable
against the law of God, the light of Nature, against self-humane and
conviction; a reproach of God, a perverting of his Works in Na-
ture, a cheat of others, a lure and bait to Sin, a fruit of Pride and
Vainity, poisonous to the Body, and pernicious to the Soul; it is the
proper practice of Haelets and lewd women, and is inconsistent with
a Christian profession and a good conscience. And all this Master
Downham taketh out of the holy Fathers; and he brings in al-
so Tertullian arguing against it, as the Devils counterfeiting
and mocking of God, by seeking to mend his works, as if God
needed his enemies help to compleat his creatures, &c. Thus
Mr. To. Downham.

Festus Pompeius, an ancient Roman Writer, concerning the
painting of lewd women, thus writeth, *The Schamelle*, faith
he, *were common Whores*, so called from their using of the Oyn-
ment *Schamom*, (the worst of all Oynments.) From *Plautus*
also he calls them *Diabolaras* and *Mirabula*, or *Monsters*; so
interpreted by *Am. Augustinus* in his Annotat. upon *Festus*, *For*
painted Whores seem more like to Devils and Monsters than Women.
From hence we may see that this custome of painting faces
was no new invention, but practised by common Strumpets,
by Pagan Harlots, at Rome before the Birth of Christ, and con-
demned then even by the Heathens themselves as a Devilish
Custome, comparing them that used it to Devils and Mon-
sters; yet these impudent creatures, in these our dayes, that
professe themselves to be Christians, would be accounted
wise and witty in making themselves such ugly Monsters, but
herein they are much mistaken, for as a learned man seriously
saith of such as delighted in Monsters, *Monstrorum profecto vi-*
deret, quod sapientia, verum palatiberrima monstrorum fuerit amari-
ades pertinet in ore undique, circumspice totum conspectatione,
scem de Venus Graciam conubere, Iocundissimum fuerit. Ve-
rily (saith *Bonifac*) it seems to be a monstrous thing, that
Wisdomes, the most beautiful of all things, should be such a
wilful lover of Monsters, that being compassed about with
them on every side, she should with great joy use their society,
as if it were *Venus* the companion of the Graces. But such a one
(saith mine Author) is verily a Monster, though *formosum &*

Sex. Pompeius
Festus de urbis
signif.

Plaut. in
Nervola

Balth. Bonifac
hist. Ludica.
l. 16. c. 14.

aspectabile illucubrum & delectabile; beautiful, amiable to behold, alluring and delectable. And here we see that wisdom belongs not to these creatures who thinking they look like *Venus*, make themselves Monsters, resembling rather *Proserpina*, who (as the Poets feign) lived as much in Hell as in Heaven, as I fear these Monsters do, if not more; but *Africa* breeds Monsters, *Tangiers* in *Africa* being ours, why may not then our creatures be Monsters? I grant they may be what indeed they are.

But these so wise creatures (in their own conceit) do think, that where Nature is defective they may justly correct it; but herein they are deceived, for that which is natural being Gods immediate workmanship is to be preferred before any artificial invention of man, though never so curious; if we believe *Solon*, one of the wise men of *Greece*, who being demanded by King *Crasus* sitting on his Throne in his Royal glorious Robes, whether ever he saw the like before? Yes, said *Solon*, the attire of Peacocks and Parrots seem to me more glorious, for that theirs is natural.

Solon.

Let then every one submit to Nature, which no man ought to correct, nor can long restrain, but it will soon revert, as the old saying is, *Quicquid Natura deducit corrigere nefas est*, It is unlawful to correct what Nature hath bestowed. So also, *Naturam expellas furca licet usque recurrit*, Though you force Nature it will return again.

Dr. Bulwer in his Man transformed, p. 260.

Dr. John Bulwer hath not long since published a laborious Work, entitled, *Man transformed, or the Artificial Change*, wherein among divers transfigurations of the outward lineaments of mans Natural body, he hath with great judgement set forth his observations upon the painting and sporting of Faces by our English Ladies; some few whereof I shall here impart to the Reader, leaving the rest (for brevity sake) to be perused by any one who shall desire it out of the Book it self; such as I have collected out of the rest are these which follow. Our Doctor having before set down particularly the common use of painting and branding of Faces, used principally among the Indians, Africans, Americans and other barbarous Nations, at last proceedeth with the painting and spot-

ting the faces used of late times by our English Ladies in these words following :

Our English Ladies, saith he, who seem to have borrowed some of their Cosmetical Conceits from barbarous Nations, are seldome known to be contented with a face of Gods making; for they are adding, detracting or altering, continually, having many Fucusses in readinesse for the same purpose : Sometimes they think they have too much colour, then they use art to make them look pale and fair ; now they have too little colour, then Spanish Paper, red Leather, and other Cosmetical Rubricks must be had : yet for all this it may be the skins of their faces do not please them ; off they go to Mercury-water, and so they remain like peel'd Ewes, untill their faces have recovered a new *Epidermis*.

Our Ladies here, saith the Doctor, have lately entertained a vain custome of spotting their faces, out of an affectation of a Mole to set off their beauty, such as *Venus* had ; and it will, if one black Patch will serve to make their faces remarkable ; for some fill their visages full of them, varied into all manner of shapes and figures.

This is as odious and as senselesse an affectation as ever was used by any barbarous Nation in the world ; and I doubt our Ladies that use them are not well advised of the effect they work ; for these Spots in fair Faces advantage not Beauty, as they suppose, because contraries compared and placed neare one another shew their lustre more plainly, but because it gives Envy satisfaction, which takes pleasure in defects, or by reason it takes away that astonishment which instead of delighting confounds, not that imperfection can make perfect, or that the defect can encrease beauty, and therewith delight, for these Spots in a beautiful face adde not grace to a visage, nor encrease delight ; they entertain it because they extinguish and then renew it, &c. A woman the more curious she is about her face, the more carelesse about her house, the repairing of the one being the ruining of the other, which makes *Gusman* cry even out, *O filthines above all other filthines, O affront above all other affronts, that God having given thee one face, thou shouldst abuse his Image and make thy self another !* And is it not a

Dr. Donne,
Serm. 10.

wonder (as my Lod Barrow notes) that this corrupt custome of
Painting hath so long escaped penal Laws, both of the Church
and State, which have been very severe against the excessive
vanity of Apparel, and the effeminate trimming of hair: and
the wonder is the greater how it hath escaped Ecclesiastical
censure, since all the Fathers of the Church have strongly in-
veighed against forced and feigned beauty, and this practice
of introducing other hues then the blood naturally affords, &c.
God would not (saith a grave and learned Divine) have the
face mangled and torne, but then he would not have it
varnished with foreign complexions: It is ill when it is not
our own blood that appears in our cheeks; it may do some
ill offices of blood, it may temper, but it gives over when it
should do a good office of blood, it cannot blush; God would
not have us disfigure our face with sad countenances in Fasting
and other Discipline, nor would have us go about to marre his
work, or to do his last work (which he hath reserved to him-
self in heaven) here on earth, that is, to glorifie our bodies with
such additions here, as though we would need no glorificati-
on there. Thus Doctor Donne. In the invention of black Pat-
ches the French shewed their wity pride, which could so cun-
ningly turn Botches into Beauty, and make ugliness hand-
some; yet in point of phantasticalnesse we may excuse that
Nation, as having taken up the fashion rather for necessity then
novelty, inasmuch as those French Pimples have need of a
French Plaister. Thus Dr. Bulmer.

I greatly pity the foolish pride and vanity of these silly wo-
men, who voluntarily bring shame on themselves by their
peevishnesse, in slighting the prudent advice and wholesome
counsel and solid reasons which the zealous holy Fathers of the
Primitive Church, and other learned and pious Divines, have
set before them, which if they would duly consider and re-
gard, they would, no doubt, see their own errors, and be per-
swaded to imitate the fashions of those sober and discreet La-
dies and Gentlewomen, who abhor such vain and foolish fashi-
ons which these so delight in, and follow such fashions as may
tend to their credit and reputations: for nothing more bewit-
ches them, nor allures them to these vain courtes, then the fa-
shions

shions of the times, on which they dose in such manner, as that (be they decent or undecent all is one to them) they more affect them then any good counsel whatsoever, which may cross their humours; although they can shew no more reason to justify their apish imitations; then can Apes themselves, such is the strength of one ill example once brought to a custome.

But if there be no remedy but that they will still continue in their old courses, and sit in the seat of Scorners, despising all good admonition, though for their own welfare, I shall not then endeavour to make a Blackmoor white, but must leave them to the care and correction of the Magistrate, who foreseeing the danger of the contagious infection of their disease, that is likely to encrease by toleration, if not in time prevented, will doubtlesse no longer connive thereat, but will speedily take such a course to reduce them to a conformity with civil people, as the strict course of the Law shall prescribe; which I conceive may properly be by way of Indictment of High Treason, for that they having not the fear of God before their eyes, but moved by the instigation of the Devil, did abuse, counterfeit and deface Gods Image in their faces, to the evil example of others, and against Gods Crown and Dignity; there will need no evidence to convict them, for their crime will appear in their foreheads, and the sentence will be according to their offence, to which I leave them. Hercin the diligence of the Magistrate will be expected; for if he should prove negligent, the Delinquent would be impudent, and the Magistrate justly blamed; for *Qui non impedit, promouet*, He that hindereth not a crime promoteth it; yet if in time these Girles will voluntarily of themselves reform their manners, they may prevent this shame which is likely to fall on them; if not, they must be forced to feel the smart of their obstinacy and contempt.

There is a witty discourse not long since published of *Artificiall Beauty*, wherein many reasons are strongly urged for toleration of painting womens faces in some sort, where their beautiful complexions are thereby the more illustrated; but those arguments will not serve their turn, who produce them on the behalf of black-spotting Faces, whereby their comely

*Philo de Gi-
gini.*

complexions are deformed, the one tending to correct Nature, (which in some sort may be tolerable) the other to destroy Nature (which is in no sort to be admitted;) but although the one may be more tolerable then the other in their severall respects, yet neither of them are commendable, being both counterfeits. Therefore *Moses* (as *Philo* saith) banished Painung and Statuary Art, because they corrupt the truth with lies, and deceive credulous minds by those representations which are presented to their eyes.

*Plutarch, in vit.
Jul. Caf.*

And now fair Ladies and Gentlewomen, if you think I have been too rigid against your fashions; pardon old Age, which naturally is averse to such vanities, which may bring disgrace, but no commendations to your good names: and though you may be cleare from any just censure of light behaviour, yet for your credit-sake you should endeavour to be free also from the very suspicion thereof; for as *Plutarch* writeth, Suspicion onely moved *Julius Caesar* to put away his wife *Pompeia* (a gallant Lady of Noble Birth) because *Caesar* would not that his wife should not be so much as suspected of incontinency.

If I have rubbed too hard upon your Sores, you know that foul Spots, especially upon fair Subjects, are not slightly rubbed out, but will require much and hard impression: Remember this, That never any one discreet man praised you for your patched faces, and also think how many daily dispraise you for the same.

Having thus decyphered this new Mold of spotted Faces, I shall for a Farewell salute these black ones, with a few rude Rythmes, which may peradventure be more acceptable to them then Prose, because commonly such more delight in Rythme then in Reason, and therewithall I shall conclude this discourse.

On black-spotted Faces.

PRoud fools with spots their faces patch thinking Gods work to mend,
But being dead God knows them not, to Pluto they must wend;
Whose

A Wonder of Wonders.

Whose gates stand open to welcome them; they may well know by this,
That Noctes atq; dies patet atris Janua ditis.

Hell gate is open day and night for such as in black spots delight,
If pride their faces spotted make, for pride then hell their souls will
take.

If folly be the cause of it, let simple fooles then learn more wit;
Black Spots and Patches on the face, to sober women bring disgrace,
Lewd Harlots by such spots are known, let Harlots then enjoy their
own.

So holy Fathers testifie, that Whores did chiefly use
The practice of Face-painting, in their Brothel-house or Sties,
Pure and unspotted ought to be, such as expect Eternity.
Who then immaculate would be, of ugly spots he must be free:
But if where spots condemned are, impurity of mind be meant,
Then outward spots to face apply'd, can surely be no ornament.

Clem. Alex.
S. Cyr.
S. Amb.
S. Hierom.
Besides P. Mars
Jo: Calu.
Dr. Derraham,
&c. as before.

Thus I have done with this *Metamorphosis* of fair Faces, which
God hath made, into black Visages, which the Devil hath for-
ged, which being so much applauded by the greater sort of
young Gentlewomen (otherwise perhaps of good breeding)
and voluntarily with delight used, though to their own shame,
cannot improperly be styled *A Wonder of Wonders.*

Sic dixit MISO-SPILOUS.

The End.
